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Religious.

Selected for the Boston Recorder.

A GOOD PREPARATORY LECTURE, FIRST PREACHED IN 1662.

JAN. 13. 34. A new commandment give I unto you, that ye love one another as I have loved you.

Doctrine. Christians ought to make conscience of this duty of loving one another.

For the illustration of this proposition I shall do these two things: First, shew you the truth of this love. Secondly, the extent of it.

First, the truth of this love. If you love one another, saith Christ, see you do it purely, not dissimulating, but from the heart. Dissimulating love is like painted fire that will never warm. We must not be like the bee, that hath honey in her mouth but withal hath a sting in her tail; we must not pretend to love, to have honey in the mouth, but withal, have the sting of malice in the heart.

Let us love in deed and in truth. Secondly, the extent of our love. This fountain of love must run in three streams. 1st. We must love all men, love their persons, although we must not love their sins; we have all the same make, the same lump and mould, and therefore must love. There is a natural love that every creature bears to its own species and kind.

2. Our love must especially stream out to the saints of God, the household of faith. It is with our love as it is with our fire; you keep fire all day upon the hearth, but upon special occasions, you draw it out larger. What are the graces of the Spirit but so many pearls to adorn the Bride of Christ?

What is holiness in the heart but the embroidery and curious workmanship of the Holy Ghost? Here is enough to induce and draw out our love; and beloved, if we love the saints for their graces, then we shall love all the saints.

Here I beseech you, consider these six particulars. First, we ought to love the saints in what condition soever they are, although they be poor in the world, low in their condition, for commonly so it is. They that have the lowest hearts, have the lowest condition too. The poorest saint alive, hath the Angels' riches. The poorest Believer is a member of Christ, and shall we not love him? We love the picture of a friend, although it be hung in a mean frame; we must love a rich Christ in a poor man.

Secondly. We are to love the people of God although they may have many weak infirmities. Saints, like the stars, have their twinkling. We must love the grace that is in them, notwithstanding their infirmities, as you love the gold in the ore.

This is our great fault; we are apt to overlook all the good that is in them, and so take notice of their blemishes, as those who take a little stain in a piece of scarlet, despise the cloth for the stain's sake.

But God doth not do so by us. He is pleased to overlook many sad failings.

You that cannot love a brother because you see an imperfection in him; would you have God do so by you, and damn you for every blemish of sin?

Thirdly we must love the children of God, though weak in parts.

Though the saints of God have not always as good intellects as others, yet if they have good vitals, and the life of faith in them, love them for that grace. You do not despise your children because they are weak, but you love them because they are your children. O do not despise a saint because he is low in parts, but love him as he is a child of your Heavenly Father.

Fourthly. We are to love the saints of God, though in some lesser things they differ from us,—if they keep the foundations of Religion and hold the Head, Christ.

One Christian hath more light than another; and shall we unsent all that cannot come up to our light?

Fifthly. Love the saints of God when reviled and persecuted. A bleeding saint should be the object of our love. Christ Jesus loves no saints more than his persecuted saints; his martyrs have the highest thrones reserved for them in Heaven. He that is ashamed of a persecuted saint will never suffer for a crucified Christ.

Sixthly. We must love the saints of God, though their graces eclipse our graces.

What though another's graces do outshine yours? Yet love him because the eminency of his graces bringeth much honor to the Gospel of our Lord Jesus Christ.

And beloved, as we must love all the saints, so we must show this love by the fruit of it; for God doth not value that love that is invisible.

The fruits of our love to the saints must be these four.

1. We must show love to them by prizing their persons above others. The wicked are so much rubbish and lumber, but the saints are called the jewels, and we must prize these jewels above all the lumber in the world.

2. We must show our love to the saints of God by vindicating of them when they are traduced and slandered. It is a great sin to slander a Christian. It is to go to pollute Christ's image. The wicked, their throat is an open sepulchre to bury the names of the righteous in. Now you that are Christians must not be ready to receive a false and groundless report of a saint, but rather vindicate them, for that is to love them.

3. We show our love to the saints by praying for them. You know not what good your prayers may do them. Prayer

is the golden key that unlocks the heavenly treasure of God's bowels. O pray for one another, Brethren.

4. Show your love by being ready, according to your abilities to relieve their wants. To love another is to be a well-wisher to him and to do all the friendly offices we can for him. As myrrh drops freely from the tree, so should works of mercy from the heart. Remember, what you give to Christ's ministers, and to his members, he takes it as given to himself.

Thirdly. Our love must reach our enemies. I confess a mortal enemy I would be loath to make a bosom friend. But though Policy teacheth us not to trust our enemies, Piety teacheth us to love them. Christ, he did pray for his enemies, and he shed tears of compassion for them that afterward shed his blood.

APPLICATION.

This may serve to reprove those who profess much love towards Christ and his Gospel but have no love to the saints of God. Some on this very account about themselves from the Lord's Supper, because they pretend not to be in charity. This is a double-lying sin, a sin with a witness. It is a sin not to come;—it is a sin not to be in charity. Surely that Christian hath no grace in his heart that liveth out of charity with his Brother. O remember and mourn for it, thou that sayest thou art not in charity; it is a sad symptom—thou art not in a state of grace.

The man that hath not Love and charity in his heart, surely he hath nothing of God in him, for God is Love.

And you that are not in charity, but will come to the Lord's Table, remember you do but defile the ordinance; you get no good by it. Do not think it will profit you if you come with no love to the saints. Suppose a man drinketh down poison, and afterwards taketh down a cordial, surely this cordial will do him but little good.

We should do as the serpent. Naturalists observe that before he goeth to drink at the waters, he casteth up his poison. So before you come to the Table of the Lord's Supper, cast up your poison of bitterness, wrath and malice, and then Christ's blood will be both a medicine to heal you and a Julep to refresh you.

For the Boston Recorder.

WE MUST ALL DIE.

Yes! In a few short years, these living, moving masses of matter, that now form a part of what we call "ourselves," will breathe their final gasp, and like those who have gone before us, be laid in the narrow house "appointed for all the living." These souls, now the inhabitants of corruptible abodes, will enter dwellings incorruptible, there to experience tormenting anguish or undisturbed bliss, during the long periods of eternity. This earth, so full of all that is beautiful and lovely, so enticing with its charms, so admirably fitted for our happiness, is soon to recede from our vision, and others are to "fill the places which we now fill, and to taste the blessings of existence, where we are passing and soon shall have passed our own human duration." These delightful pursuits, these circles of fashion, these innocent pleasures, that cluster around the fire-side of home, must soon be abandoned.

These friends to whom we cling with such warm affections,—parents, who have ever watched over our interests, and provided for our wants,—brothers and sisters, whose hearts now glow with the flame of ardent love, all must "cross that invisible line that separates the two eternities,—all must die."

In view of this departure from things earthly and an entrance on one of two united states of existence, what does it become as a rational immortal beings to do? Evidently to be prepared to share in the joy of the one, and to avoid the misery of the other. The heart that has never repented of sin, never given itself unreservedly away to Christ, is wholly unfit for the enjoyment of heaven; and if it remains in this state till the lamp of life is just fading away in its socket, must then taste of miserable regret and immediately commence an endless night of gloomy darkness. Like the dying Queen when she exclaimed, "millions of money for an inch of time," so will be that soul when it hears the echo from the throne of the Almighty, "I have called and ye refused, I have stretched out my hand and you would not regard it, therefore I will laugh at your calamity, and mock when your fear cometh."

With what horror then must the soul shrink back, when like Belshazzar, it beholds inscribed on the wall the condemnatory sentence, "accursed thou, wicked, hypocrite!" Then no soothing accents, no tender expressions of love are heard save those of earthly friends, which not unfrequently, rather enhance than diminish the poignancy of anguish in such a soul; and in this condition it passes a disembodying spirit into the presence of its Judge, to await the decision that must be pronounced on the ungodly, when the secrets of all hearts shall be revealed.

The dying Christian in calm serenity looks forward to that peaceful rest, as the consummation of all his happiness. In those beautiful lines of Watts he exclaims,

"There shall I bask my weary soul
In seas of heavenly rest,
And not a wave of trouble e'er
Across my peaceful breast."

It is there he expects to meet his Savior, and there to hold intercourse with the "spirits of just men made perfect." To "honour and pleasure of the world distance not his closing hour. No accursed spirits,

with their retinue of inferior agents, array themselves to break his sweet repose. He sees the approving smile of his heavenly Father, and, as his eyes close forever on all below, can look upward, and with the Psalmist say, "I know that my Redeemer liveth." All the promises of his holy word then come with redoubled force to his mind, and drive away gloomy doubts and hesitating fears. He dies, and enters pure spirit into the regions of the blessed, there to join the holy choir in tuning his golden harp to the praise of Him who sitteth on the throne. Such is the Christian's death, and such his happy employment throughout eternity. How different from that of the sinner! The one glides peacefully away, like the sun on a calm summer's eve, and passes

"To scenes where love and bliss immortal reign."

The other, like the infidel Voltaire, curses the day when he was born, and in raging torment goes to the world of black despair to suffer everlasting pain. Thousands are daily hurried into the presence of God. In less than a century, all who now live will be cold in death. The lying infant,—the innocent child, who now like the butterfly sports in the sunbeam,—the inexperienced youth, now forming his future plans,—the vigorous man of forty and the worn-out veteran of ninety,—all will soon crumble to their original dust.

We are travellers marching on the track of time. The goal is not far distant, where we shall pause to take a passage across the narrow stream, and then move onward again over the untrodden path of eternity. Let us then remember our responsibilities and act in view of the day of judgment, when the books shall be opened, and all mankind receive according to the deeds done in the body, whether they be good or bad.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."
"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

DELOS.

For the Boston Recorder.

SLAVERY.

REPLY TO NO. 3, OF "D. T.'S" REVIEW.

In the last No. of my Reply I showed, I trust, satisfactorily, that the relation between master and slave, when sustained according to God's direction, is not forbidden in his word. If it were, then slaveholders, sustaining this relation against the known will of God, would have been rebuked, and if contumacious, would have been cast out of the church, instead of being allowed a place in it, and commended by the apostles as believing masters.

This same truth I had before endeavored also, to show, from the fact that the Holy Ghost gave directions in what manner slaveholders and slaves should conduct towards each other; assuming it as an incontrovertible truth, that a God of infinite power can never give directions to his creatures how to fulfil the duties of an unholy relation. But this latter position, which I supposed no one would controvert, "D. T." labors to set aside; with what success the reader will judge. I shall not consume time in following him through all his mistakes on this part of the subject, but confine myself to the principal points of difference between us.

"D. T." supposes "that when Titus speaks of an unholy relation, he must mean a relation which is consequent upon some crime, or some sinful act or acts." How he could make such a mistake as this, is not easily imagined. An unholy relation is obviously that which God has forbidden. He has forbidden, for example, the marriage relation between those within certain degrees of consanguinity. The incestuous man, in the Corinthian church, held this unhallowed relation with his father's wife. He has forbidden marriage with an adulteress or an adulterer. Herod and his brother Philip's wife sustained this relation, and were rebuked for it by John the Baptist. Other forbidden relations might be mentioned; but these, I presume, are sufficient to show the meaning and propriety of the phrase, as used by me in reference to slavery.

"D. T.'s" argument therefore in reference to this point, built entirely on his own mistake, falls at once to the ground. For is it not plain that when God has forbidden a relation to be formed,—declared that it is contrary to his will that it should exist at all,—he cannot give directions in what manner its duties shall be fulfilled? It is no duties, but must be instantly abandoned. The incestuous marriage must be dissolved. The adulterous and adulteress must separate. The thief must have no connexion with his stolen property, but restore it as speedily as possible. The slaveholder must immediately emancipate his slaves if his relation toward them, as master, is forbidden of God. If "D. T." derived of an unholy relation from any thing I had said, (which I think could not have been legitimately done,) still he has adopted it as his own, and reasoned upon it as if it were true.

But his definition and his reasoning prove too much, and therefore prove nothing. For if the relation of an illegitimate child to his mother is an unholy one, in consequence of the sin of his mother, then "D. T." himself stands in an unholy relation to his parents; for it is certain that the slave is in iniquity, and in sin did his mother conceive him.

Even when born out of holy wedlock, the natural relation between parents and children is not prohibited, and is therefore not unholy. "D. T." supposes that the father and mother of the illegitimate child sustain a relation toward each other, before marriage. If they do, it is a prohibited relation, which must be immediately dissolved. They can come into no proper and holy relation with each other, except by lawful marriage. The fact that each of them sustains a relation to the illegitimate child, is no evidence that they are properly related to each other, or that they have any duty to perform toward each other, except that of good will, and keeping separate, till they are lawfully married. When this takes place, they no longer sustain a prohibited or unholy relation with each other, and then they find directions in God's word how to behave toward each other in their new and holy relation.

That "D. T." should have supposed the marriage relation, when entered upon in God's appointed way, an unholy one, even in the case where the parties had sinned before marriage, must have arisen from his being hard pressed to find a case, where God has given directions how we shall fulfil the duties of an unholy relation. If he had gone into "the times of ignorance" which God winked at, and endeavored to prove his point, as I expected he would, from the practice of polygamy and divorce, he would have had a much greater show of reason on his side, though not a particle more of truth.

The case of the thief who stole a horse, and in his flight with him to Texas or to Canada, injured and lamed him so that he could not immediately restore him to his owner, is a very lame attempt to prove that God has pointed out to the thief any other duty, in relation to his stolen property, than that of restoring it as speedily as possible. But allowing all that "D. T." has assumed in the case, it can have no relevancy to the question before us, until he has first proved, that the slaveholders in the apostolic church were guilty of man-stealing, and that when they became Christians, they found it physically impossible to give their slaves their liberty.

Then it might seem to follow from "D. T.'s" premises, that the directions which God gave to slaveholders in the New Testament, were directions how to maintain, in a righteous manner, an unholy relation, which it was impossible for them to discontinue. It would seem as if there could be no great sin in sustaining a relation which he could not avoid.

Besides this, as no one can conceive of a case, in which it is impossible for a master to say to his slaves, "You may have your liberty," or to give them a writing to this effect, all "D. T.'s" reasoning on this supposition must go for nothing. Even if the laws of the land forbid manumission, on penalty of death, the slaveholder might still manumit, and die a martyr to his duty.

The case of a woman, who prayed and prophesied publicly, and who was directed to do it with her head covered, is another instance, brought by "D. T." if I understand him, to show that God can give directions to his creatures how to perform unholy acts in a righteous manner; or, which amounts to the same thing, how they can sustain an unholy relation in a righteous manner. That the act in question was an unholy one, is proved by "D. T." from the passage, "Let your women keep silence in the churches." Was the apostle then directed to say to the women, if they will disobey God in this respect, be sure and do it with your head covered? If publicly prophesying with head uncovered, would have been a shame to a woman, as the apostle says, would not this act of public disobedience to God, have been quite as great a shame to her, and have been quite as likely to be noticed by the apostle? But the case becomes a plain one, when it is considered that the apostle is here speaking of women who prayed and prophesied under the immediate inspection of the Holy Ghost. When thus moved and directed to utter their prophecies publicly, accompanied with prayers, they must still do it with the head covered. Uninstructed women only are prohibited from speaking or praying in public.

The Reviewer thinks that the directions in Scripture to masters and slaves, are to be received in the same light with those which our Savior gives us, to bear with meekness and patience the injuries which violent and ungodly men inflict upon us. I had suggested that the cases are dissimilar. He affirms are entire similarity; and his first attempt to prove this is a begging of the question. "They are alike," he says, "because in the one case an injury is suffered, and of that, which is the right of one to possess and enjoy, another takes possession, and appropriates to his own personal use and benefit. Precisely the same also is true in the other case." There he takes for granted the very point in debate, viz., that the slaveholding about which the Holy Ghost gave directions, was robbery and violence. The two cases are alike it seems, because the slaveholders in the New Testament church were robbers and oppressors; and they were robbers and oppressors because the two cases are alike. This, besides begging the question, seems a little like reasoning in a circle.

"In like manner too," he adds, "submission to the wrong and injustice is a petition in both cases." There again is a begging of the question. "They are alike," he says, "because in the one case an injury is suffered, and of that, which is the right of one to possess and enjoy, another takes possession, and appropriates to his own personal use and benefit. Precisely the same also is true in the other case." There he takes for granted the very point in debate, viz., that the slaveholding about which the Holy Ghost gave directions, was robbery and violence. The two cases are alike it seems, because the slaveholders in the New Testament church were robbers and oppressors; and they were robbers and oppressors because the two cases are alike. This, besides begging the question, seems a little like reasoning in a circle.

Dr. Bates, being under the necessity of leaving the chair, in order to return to his residence by the evening train of cars, arose and addressed the meeting in a short and felicitous speech, which was listened to with deep interest. In his younger days, he had been infected with the fascination of martial glory. He was not entirely divested of its influence, when he entered upon the christian ministry. Officiating as chaplain he rode around with the colonel and prayed eloquently to five thousand soldiers encamped in Dedham, about the time of the breaking out of the last war. When war was declared against Great Britain, he was settled as pastor over a church in Vermont. Feeling himself called to preach the Gospel of peace, he prayed for peace between the two nations just entering upon the business of mutual slaughter. Next day, a member of his church entered his study, and with his voice trembling with angry emotion, declared if he prayed again for peace, at that stage of the struggle, he would leave the meeting-house.

in dispute, the argument is a short one, and the triumph sure. I had said that the cases were unlike, because while the slaveholders are exhorted to behave toward their slaves in a kind, christian manner, no exhortations were addressed by the Savior to the thief and the smiter, to do their work of violence and theft, in a gentle and benevolent manner. "D. T." says that if such directions had been given by the Savior to the thief and the smiter, the cases would have been very far from being parallel. And in proof of this, asks, "Where in all the New Testament is the slaveholder directed to steal a fellow man in a christian manner, or to enslave and oppress him with all gentleness, meekness and benevolence?" The answer is, Nowhere, according to my position; but everywhere, where the Holy Ghost has given directions to slaveholders, according to "D. T.'s" position. For does he not hold, and has he not all along been attempting to prove, that while slaveholders in the apostolic church were men-stealers and oppressors, the Holy Ghost without approving this oppression, might exhort them to conduct in this business toward their slaves in a christian manner, and with a right spirit? This he fully admits in a sentence or two below.

"This law," (the golden rule) "no doubt the Savior intended should be binding upon the robber and the smiter, and would have quite as much force to moderate their violence as any directions given by the apostles to slaveholders would have to moderate their oppression." If this is true, that the golden rule was given by the Savior to the robber and the smiter, to moderate their violence, and the same rule in substance by the apostles to slaveholders, to moderate their oppression, then the cases are alike. But we do not believe either the one or the other. The golden rule was given in all cases not to moderate, but to prevent fraud and oppression.

It is often said, indeed, that if masters were to follow the golden rule, they would emancipate every slave without delay. But this interpretation of the rule would compel the parent to withhold correction from his child, and the judge to dismiss the criminal without punishment, and the rich man to give to the poor any sum of money that he should ask; and the rum-drinker to intoxicate his fellow-drinker. The true intention and meaning of the rule is, to do others, not what we should like to have them do to us, under an exchange of situations and circumstances, but what we think truth and righteousness would require them to do in such a case. If any master thinks that if he were a slave and his slave were his master, he would be bound in justice to set him free, then on the principle of doing as he would be done by, he is bound to set his slave free; but not otherwise. But to return to the two cases. The directions themselves, given by the apostles to the slaves of believing masters, show that they are not to be viewed in the same light as the direction given by Christ, to bear injuries and oppression with meekness and patience. For they are exhorted not only to be obedient and faithful, but to count their believing masters worthy of all honor. There is nothing in all these directions, that has the least appearance of their being mere exhortations to patience under injuries, inflicted on them by man-stealers and oppressors. Thus far I have followed "D. T." I hope with some patience and candor, through his objections to my position; and if I have weighed them fairly in the balances of truth, Tekel must be inscribed upon them all. The remaining numbers will require only a very brief reply.

TERES.

PEACE CONVENTION.

[The peace convention at Worcester, on 14th ult. appears to have possessed considerable interest, and from the reports in the Christian Register and Christian Citizen, we give the following extracts.]

The convention was organized by the choice of Rev. Dr. Bates, as president, and J. P. Blanchard, and Eliza Burritt as secretaries. The following resolution was presented by Mr. Cones:

Resolved, "That all war is inconsistent with the spirit of the Gospel."

This resolution Mr. Cones introduced and supported with a vigorous and glowing speech. He took and ably defended the ground, that war can never cease, while the christian world admits it to be justified by the principles of the Gospel, in extreme cases.

Dr. Bates, being under the necessity of leaving the chair, in order to return to his residence by the evening train of cars, arose and addressed the meeting in a short and felicitous speech, which was listened to with deep interest. In his younger days, he had been infected with the fascination of martial glory. He was not entirely divested of its influence, when he entered upon the christian ministry. Officiating as chaplain he rode around with the colonel and prayed eloquently to five thousand soldiers encamped in Dedham, about the time of the breaking out of the last war. When war was declared against Great Britain, he was settled as pastor over a church in Vermont. Feeling himself called to preach the Gospel of peace, he prayed for peace between the two nations just entering upon the business of mutual slaughter. Next day, a member of his church entered his study, and with his voice trembling with angry emotion, declared if he prayed again for peace, at that stage of the struggle, he would leave the meeting-house.

During the war, he was presented by Gov. Strong with a commission of chaplaincy, and was urged to accept it; but convinced that the religion of the Prince of peace could have no communion with the spirit of war, he sent back the commission to the governor, with the reasons for declining it. From that time to the present, he has felt a growing interest in the cause of peace, and a stronger faith in its principles.

Mr. Walker then addressed the convention in an animated and effective manner. He said if the principles of peace had not yet done many mighty works among christian nations, it was because of their unbelief in their power. In the calm summer sunshine of international tranquillity, christians were ready to repose great confidence in the peace principles; but as soon as the heavens darkened with portentous clouds, and the muttering rumors of war struck upon their ears, and danger was nigh, why, then they begin simultaneously, like Peter, to doubt and sink in despair. Then, like the unbelieving Jews, they are in trembling haste to fly from the protecting arms of God, into the puny arms of the mailed Egyptians. If the enemy should come down upon us, say they, what should we do? Do! said Mr. W., why, trust implicitly to the great, immortal strength of the principles of peace. These were equal to any emergency or enemy.

In the evening Messrs. Foster, Coues, and Peck of Grafton, addressed the convention. Mr. Walker alluded to the peace movements in the Old World. A new era, he said, is beginning to dawn upon humanity. "The political world is beginning to recognise the immense capacity of the peace principle, not only as the strongest element of defence, but of revolution. The strong-hearted reformers of England and Ireland, aiming at reformations that must upturn the old, iron founded, deep seated institutions of the British government, have based all their hopes and efforts upon moral suasion and pacific agitation. Their principles are the principles of peace; their leaders are the greatest peace-makers of the age."

THE FRENCH IN TAHITI.

The Times publishes the following as an extract of a letter, dated May 26, 1844:—

"You know how the French observe the Sabbath; their noise and gaiety on that day present a strong contrast to the quietude and ordinarily solemn observance of the Sabbath here. The soldiers and sailors of the frigate Uranie, lying here, generally come ashore to mass in the morning, under arms; after mass there is reviewing and parading for a couple of hours or so, after which the men are let loose over the place to follow the bent of their inclinations. In the evening, about dusk, the band of the frigate plays different airs in front of the governor's house, formerly the residence of Queen Pomare, but now confiscated. Here all the loose women of the place assemble, and perform their lewd dances in the presence, and apparently under the patronage of Madame Brunt, the lady of his Excellency. In fine, the Sabbath, formerly perhaps nowhere on the face of the earth better observed than here, never passes without bringing with it scenes of the most disgusting description; the conduct of the French officers and seamen, who seem to vie with each other in their endeavors to obtain a notoriety for obscenities, is really beyond belief. They supply wine and spirits to these poor infatuated wretches, who, under its influence, more resemble furies, than the tender, guileless South Sea girls. Many of the natives who profess to be friendly to the French continue in a state of the most disgusting drunkenness for weeks at a time. A publication in the form of a newspaper (lithographed) has been got up lately under the authority of the government. The principal object of it seems to be to traduce the character of Lieutenant Hunt, commander of Her Majesty's ketch Basilisk, and to misinterpret his motives. The most impudent falsehoods are here set forth in glowing colors; the despicable untruths it contains can only excite in us who know the real facts feelings of pity and contempt for the party from whom it emanates. I understand, however, that all this is done with a view to keep up the spirit of animosity towards the English, or those friendly to the cause of Queen Pomare, amongst the French troops and seamen, who are anything but well pleased with the short provision and no-pay system, and particularly with being marched against the harassed Tahitians, who have also proved themselves even to them, their enemies, obliging and hospitable. Cases of desertion have occurred; and it was only a few days ago that a French soldier was shot for this very offence. Lieutenant Hunt has had a hard duty to perform; he, however has conducted himself, in his most trying situation, with a wisdom and forbearance for which he deserves the greatest credit, a real and substantial token for which I have no doubt he will receive from the proper quarter. No sort of annoyance has been spared him, while the vulgar "bouce" he has been subjected to would have tried the patience of Job.

All the missionaries, with one or two exceptions, have left the island, finding that they could be of no use whatever; they have removed their wives and families to the Leeward Islands, where the French have not yet set their foot; but so soon as they do, opposition of the most dire description is sure to meet them. Nothing

but the utter extermination of the inhabitants of these islands can ever give to the French the dominion of the Society Islands.

This is a fact they well know, but like many other things, they do their utmost to conceal."—London Patriot.

VOLUNTARY PRINCIPLE IN SWITZERLAND.

We have kept our readers informed of the movement in favor of the voluntary support of religious institutions, that is going on in Switzerland, to which men as MERLE D'ACINCSE, VINET, and others of that class, are pledged by their valuable publications. We are glad to see, that these gentlemen, as well as laymen of rank, influence and piety in the Cantons of Vaud and Geneva, are about to take a step in advance. The following notice has been circulated, and has been published in the Semeur:—

"The christians belonging to the various evangelical churches in French Switzerland, and a desire for the extension of the kingdom of God, wish to realise, both for themselves and their brethren, the voluntary system in religious matters, or the reciprocal independence of the church and the state, the only guarantee for true religious liberty; are invited to meet on the 4th of December, 1844, at nine o'clock in the morning, in the Casino, Lausanne, to confer on the means to be employed, according to the word of God, in order to obtain the desired result."

The Semeur adds:—"It is not the nature of any theory to remain a theory merely. In proportion as convictions are formed, they necessarily produce correspondent acts. If it be desirable, that acts should be preceded by full and serious discussion, it is not less desirable, that the effects of discussion should be embodied, and not be lost by useless delay."

French Switzerland has been occupied for some time with discussion. The ecclesiastical law of the Canton de Vaud; the recent revolution at Geneva; the efforts of the minority in Neuchâtel to obtain their political rights; the affair of the convents in Argovie; and the civil conflicts in the Valais; have rendered it necessary to investigate, in the names of religion and philosophy, the question of religious independence. It appears, the moment has arrived to take more public measures; and of the importance of this step there can be but one opinion.—London Patriot.

TRANSPORTATION OF CRIMINALS.

[The following important document has appeared in several papers, and we have not seen its statements contradicted. It is not another item added to the foreign influences by which our country is endangered, and shows the necessity there is for some vigorous and speedy measures to keep the tide of immigration within bounds, and save the helm of government from the hands of foreign emissaries, paupers and convicts.]

Some time since a circular was sent from the United States government to our consuls abroad. These circulars have made some strange developments. Mr. List, our consul in Germany, in replying to the circular sent him says, "I have learned things which will require energetic measures on the part of the United States, to be counteracted. Not only paupers, but criminals, are transported from the interior of this country, in order to embark for the United States. A Mr. De Stein, formerly an officer in the service of the Duke of Saxo Gotha, has lately made propositions to the smaller states of Germany, for transporting their criminals to the port of Bremen, and embarking them for the United States, at seventy-five dollars per head; which offer has been accepted by several of them. The first transport of criminals, who for the greater part have been transported for life, (among them two notorious robbers, Pfeifer and Albrecht,) will soon leave Gotha, and it is intended, by and by, to empty all the workhouses and jails of the country in this manner. There is little doubt but that several other states will imitate this nefarious practice. In order to stop it, I have sent an article to the Augsburg Gazette, to show that this was contrary to the laws of nations, and that it is shameful conduct towards the country which offers the best inducement to German manufactures."

Mr. List also states, that contributions are now regularly made in the principal towns and boroughs of Germany, to aid in the transportation of their paupers to the United States.

If there could be any doubts of the facts here set forth by an officer of the government and officially communicated, (says the New York True Sun,) it would be obviated by the additional testimony of the Mayor of Baltimore, who has written the president on the subject, and asserts that fourteen convicts from Bremen had arrived in the former place, whose irons were only knocked off, when the vessel in which they were passengers, arrived near Fort Mc Henry!

HUMAN LIFE.—Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but looks backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the cup of sorrow is impaired as we drink deeper, and the dregs are made bitter, that we may not struggle when it is taken from our lips.

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It is said that there is an urgent letter from General Jackson, concurred in by Polk, urging upon the Democrats to admit Texas upon any terms,—the only possible. The request is most urgent, and will avail something in bringing about a meeting. But it is doubtful whether it will.

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ERASMUS D. MOORE, AND MARTIN

ERASMUS D. MOORE, AND MARTIN J. ...
RICHARD S. STODDS, D. D., ASSISTANT

Religious.

itual death. Look abroad over our land— down

where are the revivals—those precious showers, that used to water and fructify our spiritual earth? How long is it since we have experienced any general outpouring of the Holy Spirit? Look upon the

for the last two years? We should now

be on the eve of a famine. The earth would be dried up, the grass withered, and our fields would present the appearance of a desert. Would there not be great excitement? Would there not be deep feeling?

upon our churches. It is only when we

forsoke God, that he forsakes us. The suspension of Divine influences—the absence of revivals of religion, therefore, calls for mourning, lamentation, heart-searching, humiliation. While the heaven

and dreadful evils.

There is great danger to the interests of our country, while this state of things continues. It is in vain for us to rest the hopes of our country upon the success of any particular party in politics, or any particu-

never be, at the rate we are going on at

present. Nothing but the continued prevalence of extensive and powerful revivals of religion can keep pace with our rapidly increasing population. If revivals of religion are to cease, our country is to be

that he is reviving his energies in every par

quarter of the globe. He has set his heart upon possessing our fair land. We must meet him in the field, whether we will or no. And the Lord only knows whether or not the fires of Smithfield will be rekindled.

foreboding and dreadful, as the withdraw-

ing of God's Spirit from our churches. How inadequate are the results, in this land, and among ourselves, compared with the means employed. One plain and simple sermon, addressed to the consciences

mean to intimate that these means have no

been useless. No mortal can tell how much good may have been accomplished by them, in the sanctification of believers, and the restraining of sin; and in the judgment, they will bear a fearful testimony

sermon on the day of Pentecost, every

Gospel sermon preached in this land the past year, might have been followed with similar results.